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Healths Grand Preservative:

OR THE

Womens best Doctor, &c.

CHAP. I.

Of the Nature and Operation of Brandy, Rumm, *and* Rack, *which of late years are become as common Drinks amongst many as* Beer *and* Ale, *not only in* England, *but also in all the* West-Indies *where the* English *inhabit, and of the evil consequences that do attend the* Drinkers *thereof.*

Brandy, Rumm, Rack, and other distilled Spirits, are all very pernicious and hurtful to the Health of the Body, if not sparingly taken on extraordinary occasions in a *Physical* way; for the Intention of all such Chymical preparations, when first Invented, was for *Medicinal* uses, and not to be used as *Common drink*, as of late years indiscreetly they are, to the destruction of many Thousands, the frequent use of them contracting such grievous and stubborn Diseases, as for the most part are incurable.

1. All such Spirits as are drawn by common *Distillation*, through those cruel Sulphurous Fires, where the Air hath not its free egress and regress, their *Volatile* Spirit and *Balsamick Body*, is as it were totally destroy'd: As for Example, take the best *Sack*, (which is the Richest and most Cordial of all Wines, and hath the greatest Body) put it into a Limbeck, or any other Furnace of the like nature, and draw it off, and you shall have nothing but a strong

harsh fiery Spirit or *Brandy*. The same you shall have if you distil *Sugar*, only it yields a stronger Spirit; for the more Balsamick the Body of any thing is, the stronger and fiercer is its Spirit, when that Balsamick body and the pure *Volatile* Spirits are destroyed or seperated from it. Now here you will see, that the *Volatile* Spirit and sweet Cordial qualities or Body, both in the *Sack* and also in the *Sugar*, are destroyed, and there doth remain, as is said before, only a fierce harsh *Brimstony Spirit*, void of all the wholesome qualities Sack and Sugar did contain; for the *Volatile* Spirit or *Tincture* is the *Essential Life* of every thing, and its the maintainer of its *Colour*, *Smell*, and *Tast*. Now these pure Spirits will not endure any *violent Heat* or harsh Fire, but through the fiery heat, and want of the free Egress and Regress of the Air, they presently become *Suffocated*, and then the sweet Balsamick body is turned sour; for this sweet Balsamick body is the pleasant Habitation of the Volatile Spirit, and this pure Spirit is the true *Life* of that Balsamick body; they are inseperable Companions, the one cannot subsist without the other; destroy either, and both Dye.

Therefore all such Spirits so drawn, do loose their Balsamick body with all their Cordial Vertues and Tinctures, put what *Herbs* or *Liquors* you will into such *Furnaces*, they are presently Plundered of their Natural *Colour*, and run off white, whereby it appears, that this *Common way of Distillation* destroys the pure Natural Vertues and Tincture, for from the Tincture proceeds all the Variety of Colours, both in *Vegetables*, *Minerals*, and *Animals*, so that such Spirits do only contain a harsh fierce Fiery Nature, and for that reason, if they be frequently Drunk, do *Prey* upon the Natural Heat, and by degrees weaken it, destroying the very Life of Nature, by way of Simile; for every *Like works upon its likeness*, whence it comes to pass, that in those who addict themselves to the Drinking of these high Fiery or Brimstony Spirits, their Natural heat grows cold and Feeble, and their *Appetites* are weakened, they destroying the Power of the *Digestive* Faculty of the Stomach, so that many such People after Eating are forced to Drink a *Dram* to help concoction; all other Drinks proving too cold for them, which constrains them to continue *Sooping* of such Liquor; a sad *Remedy*, when we go about to help a mischief by encreasing the application of the same ill means which first occasioned it; for these wrathful Spirits have awakened the *Central Heat*, which is the Root of Nature, that ought not to have been awakened or kindled, for if the *Central*

Heat

Heat be stired up by any unnatural Meats or Drinks, or other violence done to Nature, then presently follows the Consumption of the *Radical Moisture*, and the pure Spirits and Lively Tinctures become Suffocated, wherein consists the Essential Life of Nature. And as in the before mentioned Example, the pure Spirit and Balsamick body in *Sack* will not indure those cruel harsh Sulphurous Fires, where the Air hath not its free Influence, but presently becomes Suffocated or destroyed, and the most *pleasant Sweetness* thereof turned into a *Stink*, so neither will the Radical Spirits and pure Oyl in the Body, endure those Sulphurous Flames, and Fierce Spirits, without sustaining the like prejudice; for that pure Vertue or Essential Principal, which the Lord in the Creation endued every thing with, (which is the true Life thereof,) will not endure any violent motion or harsh Fire to touch them; especially if the circulation of the Air be wanting, as it is in all such Distillations, for these Spirits are so pure and subtle, that when any Injury is offered to them, they either evaporate or become suffocated; for this Essential Powder or pure Life, is the moderator or Friendly Quality in all Minerals, Vegetables and Animals, which doth mix and Qualify the harsh Fiery *dark Principal*, and does allay and moderate the cruel harsh Nature of the *Dark-Fire*, as does plainly appear in all the forementioned Liquors, and also in *Charcoal*, for before the *Sack* or any *Balsamick Liquor*, was put into the Still and drawn off, those very same Fiery harsh sulphurous Spirits were essentially in the Wine, or whatever else it be, for it is the Root of Nature, and the Original to every Life, but being mixed or incorporated with the Balsamick body and pure spirit, the fiery fierce sulphurous spirit is thereby swallowed up, and as it were hid and moderated; for in what thing soever the pure Balsamick body is predominant, there this dark furious spirit is hid or captivated; an Example whereof we have in Sugar, where when the sweet Balsamick body is potent, there also this fiery sulphurous Spirit is strong, but not manifest; but as soon as this Essential Spirit and Balsamick body are seperated or destroyed, this dark Fiery *Brimstonie Spirit* appears in its own form, and becomes like a Mad furious Devil in Nature, its cloathing being the *Dark-Fire*; for this Spirit hath lost its *Sweat Water* or Friendly Life in its Seperation, which before did Qualifie its harsh Fierce Fire, it also looseth its pure *Colour*, or bright native *Shine*, because the Essential Oyl is consumed, in that Seperation, so that there doth remain no true Life nor Light in it, but being set on Fire, its Flame

is of a *dimn Brimstony-colour*, which demonstrates that the dark wrathful Properties of *Saturn* and *Mars*, and their Fierce Fires are predominant in all such Liquors or Spirits.

This is further manifested in *Charcoal*, (as was hinted before) which is made of Wood, but in the making thereof the pure *Oyl* or sweet Water, which is the Essential Life of the Wood, is suffocated or destroyed, for from that Friendly Quality, the Wood had its bright *Shine* or *Flame*, which is of a Benevolent refreshing operation: Now this pure Oyl or Balsamick body, is the Essential Life and moderator of all harsh Fiery dark Fumes or Qualitys in the *Wood*, which being suffocated or totally destroyed in the making it, wherehy the Original dark Sulphurous Fire becomes strong and raging, giving greater and stronger Heat than the Fire of Wood, but its Flame is not bright, clear, and refreshing as that of Wood, but it is of a dimn Brimstony-colour, sending forth strong fulsome Fumes and Vapours very offensive to the pure Spirits and Health of those that are near it; for having lost its pure Spirits and Oyl of Life, in its making into *Charcoal*, there does only remain in it, the Fierce dark original Fire, an *untameable* devouring Spirit in Nature; for every Quality in Nature hath power only to kindle and awaken its likeness; therefore all such things as have lost their pure Spirits and Balsamick body in the Seperation or preparation, must needs Indanger the Health, because they do awaken by Simile their own, or like Poysonous Properties in the Body; and if it were not so, a little *Poyson* taken into the Body, would not destroy the Life; but Poysons taken in, do by Simile joyn or Incorporate themselves with the Internal Poyson or destructive Principal in the Body, which before laid hid, or as a Man may say, was moderated or Captivated by the sweet Body and pure Spirits, even as the Fiery Spirits of Brandy are in *Sack* or *Sugar*; but so soon as the outward Poyson that is taken in, Incorporates it self with the inward Poyson in the Body, it does so powerfully Strengthen and awaken it, that in a moment it overcomes the pure *Oyl of Life*, and the pure Spirits become Suffocated, and then the Natural Life is at an end, for every property in Nature (both in the Evil and also in the good) does with highest dilligence seek out its likeness, and whersoever it findeth its *Simile*, there it joyns Forces and mightily Stireth up its own Quality; which when it happens in the Evil Nature, as it does in *Brandy*, *Rumm*, *Rack*, and other *Distilled Liquors*, then it endangers the Health and welfare of the Body.

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Nor is it otherwise in all sorts of *Food* and other Drinks, if the pure Vertue thereof be Seperated or any way destroyed, for then forthwith the dark Brimstony-Spirit is set at Liberty, which before the Seperation, the Balsamick body and pure Spirits did Qualify and hold Captive, that it could not manifest its-self in its own Nature, but being Seperated from the good Properties and Friendly Principal, this dark Fiery Sulphurous Spirit, becomes of a Furious Nature and Operation, endeavouring to bring all in Subjection to it self; Therefore such Liquors or Spirits frequently taken, burn up the Radical moisture and Natural Heat, and are greedy devourers of the *Sweet Oyl* in the Body, whence proceeds *General Obstructions*, *Crude Windy humours*, *Consumptions*, *unnatural Heats* and *Flushings*, *Loss of Appetite*, *Retchings to Vomit*, and many other disorders; And if those of the *Female Sex* take to Drink such Spirits, as of late years they do too frequently, the Evils are doubled unto them.

2. In all the before mentioned Spirits that have passed through those cruel harsh Fires where the Air hath not its free Egress and Regress, the pure Spirit and sweet Body is totally destroyed, which is the Root of *Motion* and *Fermentation*; therefore such Spirits will not work or Ferment as all other Drinks and Liquors will, even Water it self; but you may put what quantity of Sugar you will to *Brandy*, *Rumm*, or any other Distilled Spirits, they will continue a strong Fire, void of Motion or Fermentation; this doth further declare that all the good Principals and Vertues are destroyed by the preparation, and that there remains only a strong fixed Fire, which has its uses in Physick, as is mentioned before, but not otherwise.

3. Such Spirits being frequently Drunk do generate various Diseases, according to each Mans Nature and Constitution, and the Climate whether hot or cold, for they do powerfully Prey upon the Natural Heat, consuming the sweet Oyl and pure Spirits; for the Balsamick body and pure Spirits of all such Liquors being destroyed, in the preparation, they become an *Extream*, which Nature in its simplicity hates, and for this cause such Liquors cannot Administer any *Propper* or *Agreeable* Nourishment to the Body, or to the pure Spirits, it cannot give that which it hath not, it hath only power to awaken the Central Heat or Fire, which ought not to have been kindled; and this it doth by a Simpathetical opperation, for all Meats and Drinks have power in the Body to awaken and strengthen their likeness; for this reason

all Wisemen skilled in the Mysteries of Nature have commended Simple Meats and Drinks, because most such things are as it were equal in their parts, having no manniest Quality that does predominate Violently over the other, but yet contains a sufficient Nourishment for the Body, and also for the Spirit; For Meats and Drinks ought to be equal in their parts, the Spirit ought not to be Seperated from the Body, nor the Body from the Spirit, but both ought to be Administered together; for the Body without the Spirit is of a gross heavy dull or dead Nature, and the Spirit without the Body is too Violent and Fiery, but the Health of Mans Body and Mind, doth chiefly consist in the equality of both; do not all Meats and Drinks wherein any Quality or Property of Nature is extream (whether it be in Vertue, or harmfulness) if not sparingly taken, certainly discompose the Harmony both of the Body and mind? for every Quality begets its likeness, and so on the contrary, Concord and Harmony are maintain'd by their Likenesses; if there be not a Sympathetical agreement between the Stomach and the Meats and Drinks, both in Quality and Quantity, the unity and Concord of the Properties of Nature are immediately broken, whence proceeds various Diseases according to the Degrees of the Disorder.

This every one ought to understand, or else they may unadvisedly lay heavier Burdens than Nature can bear; for most Diseases are generated through surplusage of Nourishment. For unto weak heats there ought to be administred a proportionable Food, but stronger heats will admit of stronger Foods and greater quantity, which all persons might know, if they would but observe the opperation of their own Natures; for no Health nor Harmony can be continued where the parts do disagree amongst themselves. What Harmony can the most skilful Master of Musick make, if the strings of his Instrument be some too sharp, and others too flat; even so it is in the Elements of the Body, and also in the Mind.

4. For Man is the most Beautiful and Perfectest of all Gods Creation, and his Image, called by the Antients, the lesser world; for in him is contained the true Nature and Properties of all Elements, Numbers, Weights, and Measures, therefore man is both capable of, and liable to receive all Impressions, and to be influenced by all things he communicates with, or joyns himself unto, as all sorts of Meats, Drinks, Imployments, Communications, and what ever else he suffers his will or desires to enter into, the same things have power respectively to awaken their Similes, therefore

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all extreams are perilous to the Health; If Men and Women were but sensible of the danger, and terrible Diseases that are contracted by the frequent eating and drinking of those things that are unequal in themselves, as *Brandy*, *Rumm* and other Spirituous Drinks and high prepared Foods, they would not so eagerly desire them. Do not all or most that do accustome themselves to such things quickly spoil their Healths? Nature is Simple and Innocent; and the Simplicity thereof cannot be continued, but by Sobriety and Temperance in Meats and Drinks that are Simple and harmless, which will not only gratify Nature, but contribute both due and moyst Nourishment, far beyond all lushions Fat, compounded Dishes of the Richest Food, and Spirituous Drinks, as it appears by many hundreds of Poor People who are constrained by pure necessity, not by Wisdome, to Live for the most part on Simple Food and mean Drinks, their Labour hard, Cloathing thin, open Air, cold Houses, small Fires, hard Beds, standing on Earthen Floors; by all which means, they are not only preserv'd in better Health, but also enabled to endure Labour with more ease and pleasure, then the Intemperately Superfluous can lye a Bed or sit by the Fire. O then how excellent are the ways of Temperance and Sobriety! they free the Body from pain; and the mind from perturbations, sweetning all Gods Blessings, and giving the opportunity of time, which being well Imployed, affords many benefits both to the Body and Mind; for what advantage is it if a Man possess the whole World, if his Body be full of pain through Intemperance, which for the most part no less affecteth and indisposeth the Mind.

5. *Brandy*, *Rumm* and all strong *Spirituous* Drinks are far more dangerous in hot Climates and Countries then they are in cold, and do sooner there destroy the Health, tho they be bad in both, except taken in a Physical way; I know this is contrary to the Vulgar *Notion*, but it is agreeable to Truth, Experience and reason; for in hot Climates the Natural Heat is not so strong by reason of the forcible Influences of the Sun, which do powerfully exhale the Radical moisture, open the pores, and too violently evaporate the Spirits by continual Sweatings, which dulls the edge of the Appetite, weakening the Digestive Faculty of the Stomach, whereby the Inclination to Drink is encreased, for which reason many desire hot Spiritual Drinks, because they find a present refreshment, for all such Drinks do powerfully awaken the Internal Spirits by Simile, and make Men quick, lively and brisk, during the

time of their Opperation, which is but for a moment, but afterwards they find themselves heavy, dull, and indisposed, and their Stomach feeble, cold, and raw, which does intice all that do accustome themselves to such Drinks, to take a Hair of the same Dogg (as their Phrase is) and so they Drink more, and are continually the more weakened, for all such Fiery strong Drinks do not only Prey on the Natural Spirits, but also too violently do evaporate them. The very same Opperation have all strong Drinks, as Wine and the like, if Temperance be wanting, but not so violently as the former. Therefore in hot Climates there ought to be double the Care and Temperance in Meats, Drinks and Exercises, as in Cold, of which the Natives of most hot Countrys might be our Examples; for they do for the most part Live very Temperately, their Drink being generally Water, or Wine allay'd with Water, their Food mean, or more Simple then ours, whereby they are better preserv'd in Health; for the Constitutions of all People in hot Climates are weaker, or at leastwise not so able to endure great Meals of Food, and Superfluous Drinking of strong Drinks, as they are in cold. For cold Countries make Men hardy, strong, and able to endure Intemperance, for which cause it is observed that most of the *Northern* Climates are very Intemperate in Drinking and Eating, and in Hott, they are the contrary. And therefore our *English* are much Distemper'd and many Dye when they Travel into the *West* and *East-Indies*, because they take wrong measures, continuing the same disorder and Intemperance as they did in their own Country, or rather encreasing it, which Nature cannot bear without manifest prejudice.

6. It is to be noted that those that do accustome themselves to the frequent Drinking of the forementioned Fiery Spiritual Drinks in all the Plantations in the *West-Indies*, and also the Common eating of Salt-Fish and Flesh, which are all great *Extreams*, do thereby become very obnoxious to the dry *Belly-Ache*, or Griping of the Guts, Dropsies and the Gout, for all such Food and Drink does violently stir up and consume the Natural Heat and moisture, whereby the Digestive Faculty of the Stomach is rendered unable to Concoct or make any perfect Seperation, either of the Food or Drink, which oppresses the whole Body, whence are generated *Evil Juices* that fall into the Joynts, Infeebling and Torturing them, and this is the Original of the Gout in other Complexions, these disorders consumed the airy Flesh of the Bones, taking away their natural Strength and vigour, so that they Languish away by degrees

grees, and these you call *Consumptions*, in others for want of Heat and moisture, the excrement in the Bowels is Contracted into so hard a Substance, that it cannot pass, and there is hadly a Medicine found that will Cure it, this is that which the Learned call the *Iliacal Passion*, and the Vulgar, *The Plague in the Guts*, being one of the most Tormenting Diseases in the World. And in other Bodies the Central Heat being wasted by such unfit Meats and Drinks, so that great part of the Food turns into a Flux of Humours, both Windy and Watry, which swell the lower parts of the Body, and this is the Generation of your Dropsies; but as God is always good, and his Hand-Maid Nature an Indulgent Mother, so they have as it were chalk'd out the Means, and prescribed a Diet whereby these Diseases may be prevented, would Men but be so wise as to observe and follow it; for all hot Climates do furnish the Natives with wonderful variety and plenty of *Herbs* and *Fruits*, far exceeding cold Countries therein, both in quantity and quality; for in those hot Regions, the Sun hath greater power to prepare all such things: And if our *English* would but accustome their selves to such harmless natural simple Foods and moderate Drinks, the forementioned distempers would hardly be known.

7. It is also to be noted, and much to be pittied, that of late years many *English* Women have betaken themselves to the drinking of *Brandy* and other Spirits, and have invented the *Black-Cherry Brandy* which is in great Esteem, so that she is no body that hath not a Bottle of it stand at her Elbow, or if ever so little Qualm or disorder be on the Stomack, or perhaps meerly fancied, then away to the *Brandy Bottle*; so that when such people come to be Sick, which most of them are very subject unto, the Phisitians do not know what to Administer, they having in their Health used themselves to such high fiery drinks, that their Cordials seem like water to them: Besides, there are many fatal inconveniencies attend the Female Sex more than the Male in drinking such drinks, most of which are not so proper to be publickly mentioned in this place, and therefore I shall forbear, but some I cannot but instance in; and though perhaps some Women too much addicted to the *Delights of the Bottle*, may be offended with me for telling them the Truth, and endeavouring to wean them from the *Beloved Dram*, yet to do them good, I shall venture the Hail-shot of their Tongues, and hope they will in time grow so wise, as not to indulge a foolish sottish humour, when it tends apparently to destroy, not only their own healths, and shortning of their Lives, but likewise Intails di-

seases and destruction on their poor Innocent Children; for it is not only against the Feminine Nature to drink strong Drinks, but also destructive to the Generation of Mankind; It makes them Masculine and Robustick, filling them with Fury and Madness, and many other Indecencies, which are no less pernicious then shameful in a Woman. It also Distempers them by causing Fumes and Vapours to Fly into the Head, generating Wind in abundance. Therefore the Wise Antients did account it a Crime for Women to Drink strong Drink or Wine, tho their Countrys did afford Wine in abundance; and good reason they had, for the whole preservation of Mankind resides chiefly in the Temperance and Government of the Women; if they are Intemperate, the Radix of Men is corrupted; are we not like to have very *Fine, Hopeful, Healthy Children*, when the *Mother* by excessive Pampering her unweildy Carcass, has Contracted more Diseases then an *Hospital*? or when they are put out to some Drunken Nurse, that instead of affording them wholsome Natural Milk, Suckles them up with the unconcocted Dreggs of that *Brandy* with which she daily overcharges her filthy Stomach?

The Nature of Women will not bear Excess in Meats and Drinks, as Mens will, without mannifest danger to their Healths, and also to the Health of their Children; most Windy Diseases both in Women and Children, being caused by their Intemperance both in quantity and quallity. They overcharging their Nature with Food containing too much Nourishment, and Drinks that are too strong. This is chiefly observable amongst wanton Citizens and the Richer sort of People, who pay dearly for the Lickerishness of their Pallats, by the Diseases that thence arise, they being much more Distempered then the ordinary Pains taking People. I confess there are hardly any Women in the World so Intemperate and such great Lovers of their Bellys as the *English*, nor is there any Nation more Subject to variety of Diseases; and therefore they are afflicted with divers Distempers, which Women in other Countrys know nothing of. And as our Children are generally weak, puling, Rickety, and Sickly, so the occasion thereof is too evident, since they are almost made Gluttons from the very Cradle, their Mothers gorging and Feeding them till they loath their Victuals, and often cast it up again; and when they have been Cramming all day, the good Woman entertains her Gossips with Stories, what a little Stomach her Child has, and that she can get it to eat nothing, and *She wonders how it Lives*, and indeed so she may, but for a

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quite contrary reason, for this oppressing Nature with Excess in Youth, is not only the cause of the Death of many, but in others it sows such Seeds, and lays Foundations for Distempers, that they can scarce ever out-grow them, also many Women out of the like Foolish Fondness give their Children strong Drink which is very destructive to their Health.

Nor is it become unfrequent, for Women not only to Drink Brandy but also to *Smoak Tobacco*, which two things have a great affinity, Tobacco being an Herb of *Mars* and *Saturn*, it hath its Fiery Quality from *Mars*, and its Poysonous fulsome attractive Nature from *Saturn*; the common use of it in Pipes is very Injurious to all sorts of People, but more especially to the Female Sex, except it be taken very sparingly in a Physical way, for some watery and windy Diseases, but the usual taking of it destroys the Physical vertues and Opperation thereof; only the daily Smoaking it may be profitable to Gluttons, and those that Eat and Drink to Superfluity of Rich Food and strong Drink, and live Idle Lives, for such want Evacuations, but Exercise and Temperance were much better for their Health.

Tobacco and Brandy are certainly utter Enemies to Women and also to their Children, for their Spirits and Balsamick Body, whence their true Life Shines, is more volatile and tender then Mens, and their natural Heat is not so strong, for this cause Women cannot bear or endure any extreams, either in Meats, Drinks, or Exercises, without manniseſt danger to their Healths, they being generally more Sanguine then Men, and their Central Heat weaker, therefore all kind of Inequality makes deeper Impression on them, and they are sooner moved to all kinds of Passions: for Women in their Radix are Compounded more of the sweet Friendly Sanguine Nature, their dignification being chiefly from the Element of Water, but the Root of Mens Nature is from the strong might of the Fire. And for the same cause Women are more Chast then Men, and of colder Natures, tho many Men do believe the contrary, but they are greatly mistaken in this particular, having no true understanding of Nature; they have judged thus hardly of Women, because many of them are so easily drawn into inconveniencies by the pretended friendship of Men, but I do affirm, that their being so easily overcome, is not from their unchast desires, but chiefly from their Friendly Courteous effeminate Natures, being of a yielding Temper, which is essentially in the Root of their Lives, and when a Man has once awakened

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in them the *Love-String*, which is quickly done, he may command them as he pleaſes; now finding them comply, they imagine that of them which they find in themſelves: Not but that ſome Women are as Unchaſt as Men, but then ſuch, through the power of their depraved Free-wills and wanton Imaginations, have forced Nature out of her ſimple Innocent ways, compelling her often to do that which ſhe perfectly loaths.

The wiſe Antients underſtanding this Nature and Conſtitution of Women, and conſidering that the whole welfare and health of Mankind depended chiefly on their Temperance and diſcreet Conduct, did therefore direct them to an higher degree of Temperance, and thought it requiſite, and ſo abſolutely neceſſary, that both the drink alotted for Women in moſt Countries, was, and is to this day *pure Water*, and their Food as Innocent and Natural; they eat Fleſh ſparingly, living much on raw and boiled Herbs, Fruits and Grains, which is a moſt ſublime Diet. And by this means their Women and Children are not afflicted with ſuch a number of cruel Diſeaſes. There is no Country in the World where there Children and Young people are ſo generally ſubject to the ſmall Pox, Kings-Evil, Joint-Aches, and many Leperous and languiſhing Diſeaſes; how many of them yearly Die with Convulſions and Windy Diſtempers, which generally they receive from their Mothers? How many miſeries and aking hearts do Women endure with their Sickly Children? and what Woman is free from Vapours and Windy Diſeaſes, fainting Fits, weak Joints and Backs, their Blood corrupted, breaking out in ſmall Spots in the Fleſh of ſeveral colours, their Stomach cold, and their Natural heat not able to digeſt their Food without a Dram, *&c.* For all which Evils, there is no Remedy ſo long as our Women do continue the frequent Eating of fat groſs Fleſh (without Herbs) and other ſweet high prepared Food, and drinking ſtrong Liquors, as Brandy, *&c.* and taking Tobacco, for theſe things do continually heat the whole Body, thereby awakening the Central heat, which is very injurious to Women, for it preſently ſends fumes and vapours into the Head, and the fierce Fires with venemous Particles do penetrate the whole Body, drying up, and conſuming the pleaſant moiſt cool Airy Vapours, ſuffocating the pure Spirits, which otherwiſe would repleniſh the whole Body and ſharpen the Appetite; it alſo dulls the Senſes, and poſſeſſes the Blood with a ſharp fretting Humour, and hinders its free Circulation, cauſing the pure natural Spirits, whoſe habitation is in the Blood, to become impure, whence ariſes a general indiſpoſition over the whole Body.

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Therefore all that Love their own Health, or the good of their Children, ought to refrain such hurtful Food, and learn to know, that Brandy, Tobacco, and all such things, are to be taken sparingly and no otherwise than as people take Physick.

CHAP. II.

Of Flesh, *and its operation in the Body, and also on the Senses. That the continual Eating thereof without due distinction of proper Times and Seasons, does darken the Spirits, and distempers Nature. Likewise of the excellency of Herbs, Fruits, and their inward operation on the Body and Mind.*

THE eating of Flesh was not allowed or practised in the first and purer Ages, when Men gave themselves to the Study of Wisdom, *viz.* To the knowledge of themselves, and were partakers of Gods secrets in Divine and Humane things, and injoy'd Health and long Life drawn out to the Age of many hundred years. For thus the Holy Scripture tells us, *Gen.* 1. *The Lord said, behold! I have given to you every Herb bearing Seed, which is upon the face of all the Earth, and every Tree in which is the fruit of a Tree yielding Seed, to you it shall be for Meat.* And in another place it is said, *Flesh with the Blood thereof, you shall not eat.* It is not said, That the Lord made all Creatures for Man to Eat, as I have heard many affirm, but he made them for his *own Glory* and eternal Honour, and for the manifestation of his Wonders, and that Men should have *Dominion* over all Creatures and created things, which Man hath lost by suffering his desires and imaginations to enter into the *Bestial nature*, which do by degrees captivate the Noble parts in Men. But the wise Antients for divers Ages of the World, did know but little of the variety of Flesh and strong Drinks, or of compounded Dishes of 20 sorts of things, most of them of disagreeing Natures: No, their Food was simple and natural, easie to be procured without oppression to themselves or to any of Gods Creatures, as Herbs, Fruits and Grains, and pure water for drink, which things are endued with a most simple nature and operation, which neither dulleth the Head by fumes, nor stupifies the Senses by surplusage of nourishment, but being well prepared and eaten moderately, do nourish by way of Simile its like qualities in the Body, being of lighter digestion, and of a more Aiery operation than Flesh, being also void of all Inclinations, Senses, or passions of

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Love or Hate, whose original is more clean and nearer the unity in nature; therefore the Philosophical Ancients in former ages incouraged the eating of Herbs, Fruits and Grains, but on the contrary, made Laws against the common eating of Flesh without distinction. The great and most illuminated Prophet *Moses* did not admit the Children of *Israel* to eat any Flesh during their forty years March through the Wilderness: 'Tis true, when the people did Murmur, the Lord being provoked, gave them Flesh in his Wrath, and afterwards when they were admitted to eat Flesh, it was with such distinctions, and with so many circumstances as could not be performed but by abundance of labour and trouble, and other inconveniencies, by which Laws and observations many of Gods Creatures became of little or no use in the Creation, as Swine and the like, if indeed they had onely been made for Men to eat. But the Lord never commanded his People in any Age to abstain from any thing, but it was always for their preservation; for Abstinence, Cleanness, and Sobriety in Meats, Drinks, Exercises, and Communications, do work wonderful Effects, and have a sympathetical operation both on the Body and Senses, rendring the observers thereof Healthful, with brisk powerful Spirits, watchful, prudent, of good forecast, able to give Council, and for matters of Learning, they do easily grow to an excellency in the knowledge of themselves, and in all other things whereunto they do apply themselves. And as for Prayers, Meditations and Contemplations, they do perform them with great Facility, Pleasure and Spiritual delight, being always fresh in their minds, and free from Diseases in their Bodies.

By this way of Sobriety, Cleanness and Temperance many of the Antients became admirable both in Divine and humane Wisdome; 'tis well known how Scrupulously the *Pythagoreans* (one of the most Learned and Mysterious of all the Sects of Gentile Philosophers) abstained from Flesh. The Divine Writer and great Prophet *Moses*, testifies that God made Man in his own Image; and that he should have Dominion over all things or Creatures, not that he should eat all things, or hurt himself by devouring them, nor suffer his desires to enter into them, nor theirs into him, for Man is a Prince in this World, and in him is contained the true Nature of all the Inferiour Creatures; for if it were not so, he could not be their Prince, nor be sustained by them. And tho Man was made greater then any other Creature that is visible, and to be Lord over all, yet nevetheless he having a Simile with

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the Nature of all things, is thereby rendered capable to be wrought on by every inferior thing he shall suffer his desires to enter into, and by degrees he is liable to become captivated unto that thing, be it either Good or Evil; for every like (as I told you before) works on and awakens its likeness; This was the reason why *Moses* commanded that unclean Beasts should not be eaten, that the human Nature might not mix or incorporate in its self the Beastial qualities; for every individual Man has essentially in him the true Natures and Essences of all the Beasts of the Field, and Fishes of the Sea, as also of all Herbs and Fruits, Stones and Minerals, and whatsoever else can be thought of; for if this were not so, then Man would not be subject to be wrought on by all, neither would the various sorts of Food agree with him or nourish him.

The wise Antients understanding this, and that every thing had power to attract unto it self such matter out of all things, as is capable to nourish its own Body, therefore in those days the eating of Flesh was not in such Reputation as of late years it hath been; especially as it is in *England*, who do make it their chief Food; All Vegetables and Fruits being in themselves of a clean Simple Nature and Opperation, which being well prepared and temperately eaten, have onely power to waken their Similes in the Body and Senses as aforesaid. But on the contrary, all Beasts, especially unclean Beasts, are endued with all kind of Beastial Passions, as Anger, Revenge, Covetuousness, Love and Hate, which dispositions and Passions of the Flesh, but especially the Blood, doth retain after such Animals are Killed; and for that reason it was, that the Blood of all sorts of Beasts was so strictly forbidden, for the Essential Spirits dwell in the Blood, and in the Blood and Spirits lye hid all the dispositions and Inclinations the Creature was endued withal, and therefore all sorts of Flesh that were permitted to be eaten were to be well Purged from the Blood. And also this same Blood was either to be consumed by Fire, or an hole made in the Earth and the Blood cast into it and covered, that the wrathful Spirits and Vapours thereof might not defile the Air, which is continually Breathed into our Bodies; for when any Creature is Killed, the great pain and Agony they endure does so powerfully awaken the Center of the wrathful Fire, and also the Internal Poysons which are the Root of every Life, that the said Fierce Poysonous Spirits seize the Blood on their right Fountain of preservation, so that the Blood does not only contain all the natural dispositions, passions and Inclinations, but also the awakened Poy-

ſons and irritated Spirits which were violently ſtirred up by Deaths ſtroke. For when the natural Life is in danger (the continuation of which is ſo ſweet unto all Creatures, and they do ſo unwillingly part with it, eſpecially when the Creature is in perfect Health and Strength) what a ſtrange fear and dread muſt needs attend the Creature in this condition? and how ſtrongly and violently are all the Centers and Powers of nature ſtirred up? and then are awakened the revengeful Spirits, which do contain the Blood, for that is their Habitation, which in this Agonous condition does often ſpread it ſelf through the whole Body, and makes the Fleſh look red, but this is generally drawn back again by the drawing away of the Blood where the wound is made. Now if this Blood be expoſed to the open Air, theſe fiery dark wrathful Spirits do by degrees evaporate, and incorporate themſelves with the Air, and ſo defiles it, and renders it pernicious.

The very ſame is to be underſtood in all other Uncleanneſſes, and theſe are the cheif Reaſons why the Prophet *Moſes* commanded the Blood either to be *Burnt on the Altar*, or *Buried in the Earth*, tho there doth remain ſomewhat more to be ſaid why he commanded the Blood to be conſumed on the Altar by Fire, which I ſhall forbear, and ſpeak of it in its proper place; for thoſe fiery wrathful Spirits that do evaporate themſelves into the Air, being continually breathed into the body by ſuch people as do communicate near ſuch places, as Slaughter-houſes, and the like, and more eſpecially thoſe that are of killing Imployments, thoſe awakened wratchful Spirits do enter them, and powerfully incorporate themſelves with their Similes; for this cauſe all Butchers and others, that do uſe ſuch Trades, are more fierce and cruel, ſooner moved to wrath than others; killing is as eaſie and familiar to them as Plowing the Land is to the Husbandman; and in a word, they are far more inclined to violence than men of other Imployments are.

The ſame is to be underſtood in all other Trades, and alſo in Communications, as thoſe that are brought up and have their converſations amongſt Horſes, are not moſt of them Robuſtick, Proud, Bold and Surly, like the Creatures they communicate with; the ſame is likewiſe to be underſtood in many other other hard working rough Trades and Imployments; are not moſt of them raſh, headſtrong, ſcarce endued with common Humanity. There is nothing ſo good, or ſo bad, but Man is capable of being captivated to it; from this Ground it is that weak Inclinations, that a Man in himſelf is hardly ſenſible of, may either by Imployments or Communi-

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cations be made ſtrong, which is one Reaſon why Mens Inclinations and their Love and Hate alters and changes, according to time, place, buſineſs, and communication, as ſome Men have declared, that they did not fear being overcome with Drink, Women, or the like Evils, becauſe at that time they found no Inclinations to ſuch things, nevertheleſs, time, opportunity, communications, and other circumſtances concurring, many of them have been overcome by thoſe Vices they ſo little ſtood in fear of, though alſo Aſtrologick Configurations and Influences have a ſhare in altering and changing Mens inclinations, and more eſpecially when other cauſes concur: For this cauſe the moſt prudent in all Ages have adviſed all Men to avoid evil occaſions, and the Apoſtle *Paul* ſaith, *That Evil Communication corrupts good Manners*, the truth of which no Man will or can deny. Now if Imployments, Communications, Labours, Words, and all kind of outward buſineſs, have ſo great power of changing and altering Diſpoſitions and Inclinations, increaſing them, and the contrary, how can we imagine but Meats and Drinks received into the Body, will have the ſame or greater power and operation, as thoſe that feed much on unclean Fleſh, as on *Swine*, and that have their converſation amongſt Animals, are not many of them much like thoſe Creatures, of ſottiſh, dull, heavy, ſordid diſpoſitions, yet ſubtle and cunning in a Beaſtial way? And on the contrary, thoſe that drink Wine, and feed on the higheſt food, have not they Spirits accordingly? alſo thoſe whoſe Converſation is amongſt Men, as Citizens and Merchants; have they not higher and greater Spirits, being more tractable and humane, fair and ingenious in all their dealings and converſations: For all things have a ſympathetical operation, whether it be Imployments, Meats, Drinks, or Communications, every thing does ſecretly awaken its like property, which do often captivate the ſpirit of a Man before he is ſenſible of it, being ignorant of the nature and ſympathetical operation all things have with his own Nature. 'Tis true, moſt Men believe that evil Company corrupts manners, and will acknowledge that ſome ſorts of Imployments do by degrees diſpoſe people to Inhumanity, Violence and Cruelty; but if you tell them there is the ſame poſſibility and greater in Meats, to vary not onely Mens bodies, but alſo their Inclinations and Minds, they ſhall Laugh at it as a ridiculous Dream, though in truth it is a moſt certain Truth, and daily experience (if we would but hear her Voice) bears witneſs unto it. Why did *Moſes* prohibit his people the eating of Swines fleſh, ſeeing Swine are not

serviceable unto mankind any other way, but by being killed and eaten; and besides, a Swine is a Creature, that being well ordered, becomes as wholesome Nourishment, as some other Animals that are counted clean, though there is somewhat to be said against the grossness of that sort of Flesh; But the cheif thing the Spirit of God in that great Prophet reguarded, was, no doubt, the Spirit of that creature whose original and predominant quality stands in the dark wrath of Nature, which is manifested by their shapes, cries, and tones, which Spirit the human nature ought not to joyn it self unto, lest it partake of its Nature. Every thing having power to joyn it self with its likeness, and to strengthen its own property. Doth not Wine and strong drink precipitate men into Fury and Madness by simile; that is, the Spirits in Wine do incorporate themselves with the natural Spirits, and violently awaken them, making them burn too fierce, which sets nature into a Rage, awakening the central Spirits till all parts of the body burn like fire till the Oyl be consumed, and nature begins to languish, becoming dull, heavy, and stupid. The very same operation have all food in the Body, and on the Spirits and Senses, but more slowly and hidden; for great Meals of Food makes dull when first eaten, for all the time Natu e is a digesting, and making seperation, (which is 4, 5, or 6 hours a doing) and then Nature begins to be brisk and lightsome; for what the Stomach and natural heat do perform, as to Fermentation and Seperation with the Food, is done to Natures hand by Art in all sorts of strong drinks, therefore all such fermented strong drinks have a present operation, but let drink be ever so strong, if it have not passed through Fermentation and Seperation, it will lie heavy on the Stomach, and send dark and dulling fumes into the Head if a quantity be drunk: Therefore great Meals of strong rich food do endanger the Health more than proportionable drinking of strong drinks, especially in hot Countries, and in Summer time in colder Climates. That dispositions and inclinations are chang'd and altered by Food, may further appear in all or most unclean creatures, are they not made much fiercer if raw Flesh and Blood be given them, their wrathful unclean Nature being thereby enraged and made stronger? And is not the very flesh of those Creatures men feed on, altered either for the better or worse, according to the nature of their Food; what a vast difference shall there be as to the goodness or badness, wholsomness or unwholsomness of the Milk of the very same Cow, when she feeds upon fresh delicate Grass, Herbs, and Flowers, and when she is

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kept on course Brewers grains or the like? The Elements of Mans body and natural spirits are compounded of the same matter as other Creatures are, and in respects subject to the same or like alterations; only the Holy Light and Grace of God, which enlighteneth every man that cometh into the World, if obeyed, is sufficient to subdue most natural Inclinations, and to keep them within the bounds of Temperance; indeed this gift is the only power by which a man may overcome the Evil and deny himself.

2. *Flesh* is not so clean a Food as Herbs, Seeds and Fruits, for all sorts of Animals are Subject to various Passions, but on the contrary all or most Vegetables have a more Simple and Innocent Original, therefore their Opperation on the Body and Senses is as Simple having no power to awaken any property in the Body but what is like themselves. Furthermore we see that no Creatures that are clean will eat Flesh, except they be taught it, and brought to it by degrees; on the other side, all such Animals as naturally will eat Flesh, are by all means counted unclean, as Dogs, Cats, Bears, Wolves, Foxes and many others both in the Sea and Land, and most Men will avoid the eating of such Creatures, as being unclean in the Root of their Natures. Therefore they desire such Food as hath affinity with them, for every Creature rejoyceth in its likeness. The Prophet *Moses* well understood this when he commanded that unclean Creatures and Blood should not be eaten, because the Blood (as is mentioned before) doth not only contain the Spirits, but the very Humour, Dispositions and Inclinations of the Creature, therefore it was to be Killed and dressed after such a manner by which the Blood and Superfluous matter was extinguished, and if Flesh should now be prepared after their way, we should not account it to have half the Vertue as it hath in our way of preparation. Indeed the way of Killing and preparing of Flesh and Fish, that the Law-giver prescribed to his People, was to cleanse the Flesh from all Blood in which stand the Spirits, and all the dispositions and Inclinations of the Creature lye hid. By this means the Uniting of the Bestial Nature with the humane was in a great measure prevented; and for no other reason all unclean Beasts, Fouls and Fishes were so severely forbidden. All Created things have but only Ground and Original. Every particular Creature contains the true Nature and properties of the whole, only the Qualities are in several degrees, one having one Quality strong, and another the Center. For in every Creature one of the forms or properties

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do carry the upward Dominion,and the other Quallities lye as it were hid, but ſome times do manifeſt themſelves, but that property which is weakeſt may be awakened and made ſtrong by its *Simile*, as often comes to paſs.

From this very Ground proceeds all Sympathy and Antipathy, concord and diſcord in this World. For all thoſe whoſe predominate qualities ſtand neareſt and have affinity each to other, ſuch are Friendly one to another, but thoſe whoſe predominate Properties have Antipathy each to other, ſuch ſlight one another, and if the Grace and Holy Light of God do not reſtrain them, they are very apt to Speak Evil and Backbite one another. The ſame is to be underſtood in the Divine Principal of Gods Love, thoſe that through the Bleſſing and Favour of the Lord, have obtained the holy Gifts of the Spirit, be it more or leſs,all ſuch People have affinity and bear good will each to other; except the falſe Prophet Opinion gets in amongſt them, which is a Ravening Woolf? every thing rejoyceth in its likeneſs, and the contrary in its Death, therefore it is highly convenient, for every Man to conſider the variety and the poſſibility of his own Nature, and that in himſelf is contained the true Nature of every thing in the Viſible and Inviſible World, and that he bears a Simile with all things, and is both capable and liable to be drawn either to Vice or Vertue by every thing he joyns himſelf to, whether Meats, Drinks, Communications, or whatever elſe a Man ſuffers his will or deſires to run out after or enter into, the ſame thing hath power to awaken its likeneſs, and for this cauſe all the Wiſemen and Prophets have adviſed to cleanneſs and ſobriety, and to the reading of good Mens Books, which do ſtirr up the good Faculties in the Soul, for all Books do bear the Image and Spirits of him that Wrote them, and ſo by ſimile do awaken the like Spirit and deſire; and ſo on the contrary, if young or old give themſelves to the reading of Plays or Books of Romances, they will powerfully awaken by ſimile the vain wanton Nature, which before lay as it were hid, Therefore it was ſaid in the Revelations, *Come out from amongſt them, and be ye ſeperated, leſt you partake of their Evils.*

3. The Reaſon why moſt people love and ſo much deſire Fleſh more than either Herbs, Fruits or Grains, is not becauſe it doth afford either better Nouriſhment, or is pleaſanter to the Pallate or Stomach, but it chiefly is becauſe Man is departed in his Mind and deſires from the Innocent ways of God and Nature, and through his Free-will hath awakened the dark wrathful powers in himſelf,

which have more Affinity with the Beſtial Nature, than with Herbs or Fruits: For the Beaſts are endued with the very ſame Paſſions in all reſpects as Men, if it had not been ſo, the Commandment had not been ſo ſtrict againſt eating of Fleſh, for the Radix of Beaſts and Men have a greater Affinity, and the more ignorant and ſottiſh people are, the more they deſire to eat Fleſh, and the more Fleſh they eat, the more Sottiſh, Ignorant, and Bruitiſh they become. Alſo, the more the dark poyſonous wrath of God and Nature is ſtirred up, and the more it does predominate in Man, the more doth Man deſire Food that hath a proportionable Nature. From this very ground it is that ſome ſorts of Creatures eſteem'd Unclean, (whoſe predominent quality ſtands in the wrath of Nature) do ſo much deſire unclean Food, becauſe it hath unity with their Natures; the very ſame is to be underſtood of thoſe Creatures which we call clean, they do as much on the contrary deſire clean Food, *viz.* Fruits and Herbs, becauſe ſuch things have the neareſt Affinity with their Natures; and if Men had not departed from the Innocent ways of God and Nature, and ſuffer their Wills to enter into the Wrath and Beaſtial Nature, they would not ſo much deſire Fleſh; for Fleſh cannot be eaten without violence done to Nature, for the Lives of all Beaſts are as ſweet to them, and they as much deſire to continue them as Men do, and as unwillingly part with them. And the Groanings of theſe Creatures that ſuffer Oppreſſion and Pain, do awaken the Wrath in them that do it, which is a certain Retaliation or Reward; for all kind of Cruelty does ſtir up and awaken the Wrath of God in Nature. And ſo on the contrary, all Love and Concord does powerfully beget its likeneſs.

Doth not every evil word, which does proceed and is formed from the *Principal of Wrath* and Paſſion, carry the Power of its principal with it, and awaken its Simile in thoſe to whom ſuch words are directed? on the contrary, do not ſoft and pleaſant words pacifie wrath by awakening their Simile? every principal and property in Nature muſt have its own Food, or elſe it looſeth its power and Strength. Mens coveting to eat ſo much Fleſh is too plain a Sign, that they are departed from that Innocent and Simple Life for which they were made, and entred into the contrary; for if the wrath of God in Nature were not awakened beyond its proper degree, and did not predominate over the Simple Innocent Life, then People would no more deſire Fleſh then our holy Anceſtors in the firſt Ages of the World. It is a token we are in Egypt, when we hanker ſo much after the Fleſh-pots. As long

men were partakers of and followers of the true knowledge of Gods works, and lived in the Simple path of Nature, which led to Health and long Life, Herbs and Fruits were in as great esteem as Flesh is now; It was a shame in former Ages for a Man to be seen to buy Flesh, or to have carried it openly in the Streets of Cities, but now the best Citizens count it the contrary, and make nothing to go openly to the Flesh-Markets in their Plush Coats, and load a Porter two or three times a Week, with the Spoils of their Slaughtered Fellow-Creatures; and if a Man comes to their Houses after Dinner, there he may behold a very unpleasant sight, *viz.* Greasy-Platters, Bloody-Bones, and pieces of Fat Flesh lye up and down the Kitchin, thereby rendered next door to a slaughter House. And this Trade is drove every day in the Week, but more especially on the day they call their Sabbath, tho in truth they do not make it so, but rather a day of Feasting, a day wherein they Bury the dead Bodies of Slaughtered Beasts, and a day on which our *English* Belly-Slaves and Gluttons make their Servants do more work then any other day of the Week, as to dressing of Food. A day likewise whereon most People Cloath themselves in all their bravery, and the Women go to Church to take notice who has the Finest Cloaths and the newest Fashions, *&c.* but why do I blame the Women, the Men have been the occasion of all this and much more.

If those of each Sex did hearken to the Voice of God and Nature, they would forsake such sinful Vanities, and not thus seek *Death in the Error of their Lives*; I have drawn the Curtain, and given them a brief view of Natures *School*, wherein the *Sons of Wisdom* learn to obey her Dictates, and by their prudent Conduct and Temperance, avoid those many torturing diseases of Body, and distracting perturbations of Mind, to which the rest of the world necessarily enslave themselves by their perverse Folly. What I have delivered, is the very Doctrine of Nature, approved by Religion, justified by Reason, and confirmed by Experience; Those that wilfully slight so many Monitors, will scarce deserve Pity in their Misery.

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